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VOL. XIX.]

WASHINGTON, NOVEMBER, 1843.

[NO. 11.

FROM LIBERIA.

By the Atalanta we are favored with despatches from the colony up to 13th of August. It will be seen, that health and general prosperity prevail in all our African settlements. We have now, planted on the shore of that hitherto barbarous and ill-fated continent, a christian and republican State, which if duly fostered and strengthened must rapidly change its character and destiny. Thirty thousand dollars should be immediately raised, for the purchase of territory, and meeting expenses incidental to the prosecution of the great work so auspiciously commenced. It should be raised within the next month. The Executive Committee appeal for assistance to the Boards of the several State societies, and to all their friends. In view of the reasons which demand this special effort they hope it will be cheerfully made. The sum needed, divided among the several State societies may be supplied without difficulty, and it would secure an incalculable good. It is painful to call so frequently for contributions, but money alone is wanted, and without it the warmest professions of attachment are of no avail. The following is the letter of Governor Roberts, dated Monrovia, August 11th.

GOVERNMENT HOUSE, MONROVIA,

August 11, 1843.

For the last three weeks I have been engaged with all the assistance I could procure, to have finished in time to go by this vessel, the reply to the inquiries contained in Rev. Mr. Andrews' Resolution, but find it now quite impossible. Perhaps, had I confined myself to the questions *named* in the resolution, the reply would have been ready. I however, took a larger

field, desiring to furnish minute and specific information on every question I thought might be important, or even gratifying to the Society. I shall, therefore, forward to you by the next opportunity, which will offer in about four weeks, a report containing, a list of the names of all the emigrants sent to the colony, the date of their arrival, age, State from which they emigrated, and number from each State, how many were born free, purchased their freedom, were emancipated in view of emigrating to Liberia, by whom, where located on their arrival in the colony, extent of education, profession, deaths, cause, and number in each year, number of removals, and to what place, with a census of the colony this day; and a number of other facts, that will, I think, be interesting, with a report equally explicit in regard to commerce, agriculture, territory, political jurisdiction, influence, &c., &c. * * * * *

I had much conversation with Commodore Perry on the subject of colonization, and upon the whole, found him favorable to the cause. He very kindly offers to render any assistance to the colonies we may require, consistent with his instructions. Herewith I forward you a communication from Com. Perry, requesting information in regard to any vessels under the American Flag that have been engaged in the slave trade within the last two years, and my reply. I have also forwarded by this vessel, directed to the care of Rev. Mr. Dodge, New York, a dozen copies of the revised statute laws of the colony just published.

No news as yet of the expedition vessel. Can't conceive what has become of her. We are in want of supplies of every description. The affairs of the colony go on quietly, and we are at present quite healthy.

Sheridan has become a maniac, and probably will not recover.

J. J. ROBERTS.

The following is extracted from the letter of Dr. J. L. Day, dated Monrovia Aug. 13th.

MONROVIA, Aug. 13, 1843.

I believe there have been no deaths among the emigrants by the *Globe* since I last wrote. The one family are very comfortable, and I was somewhat surprised yesterday on calling upon one of my friends to find one of that family *at work*. If all reports be true, they have been acting upon the principle that the world owes them a living, and they must and will have it. I hope they will disappoint me, and do much better than I anticipated. One of the men offered himself to work for Capt. Lawlin a year in America if he would carry him across. We can readily spare such men, and hope they may find a passage soon. Not one that Liberia wants, would give up his residence here for one in any other part of the world. One of them was asked the other day by Capt. T. with whom he was intimately acquainted in Georgia, if he liked his adopted country, and he replied he would not exchange it for any other that he knew or had heard of.

Mrs. W. of the mission family, lately sent out, died in a few days after the date of my last. And a day or two since the infant child born on the outward passage died. We look for all the rest to do well, except an idiotic child, who cannot express her complaints, nor can she be made to take any but the most tasteless medicines, and as to the infant it was

almost beyond human expectation to hope to raise one so young by hand. It did very well while it was nursed by a friend, but afterwards it gradually pined away and died. Mr. W. seems a very industrious man, and disposed to do good. He will go down to Sinou the coming dry season.

The new Court House is done, and one of our courts was held there the last week. Among a large number of cases were some of a good deal of interest. I have not time to report any of them.

LATEST FROM THE COLONY AT CAPE PALMAS.

AGENCY HOUSE, CAPE PALMAS,

JOHN H. B. LATROBE, Esq.,
Pres. Md. St Col. Society.

July 31, 1843.

Dear Sir,—I had the honor of addressing you by the brig Wm. Garrison, Capt. Brown, which left our port on the 28th June last, for New York, via Sierra Leone. Since then nothing of interest has occurred except the purchase of the Fish Town territory, for the Maryland State Colonization Society, by your Agent. His last despatch will have informed you how important he deemed this matter, taken in connection with the occupation of the Garroway country by the French Government. By a recent arrival from Sierra Leone, it is now certain, that the French Government intends to proceed in this matter as the block houses, and frames for dwellings are now at Senegal waiting a vessel to freight them to Garroway. The purchase of Fish Town, dashes, &c., must necessarily increase the expenditures of the colony about \$300 this year.

I could obtain the territory upon no other terms, and after due consideration I concluded it would be for the interest of the Society to pay something rather than accept it as a mere deed of gift. My impression is that it would be well to lay off a town there, and allow a few families (such as desire) to settle and occupy the land till we need it. There is a fine harbor, which must be surveyed and a pilot appointed before it would be safe for large vessels to go there for shelter or refreshment.

I am proud to say the influence of the colony is being felt every day, and at no period has it been greater. Even our stubborn neighbors, the half Cavally people, have submitted, after failing to excite the tribes around to raise the price of all kinds of African produce. The fines imposed upon them, they have agreed and offered to pay, and recent events teach them that they will be held to a more strict accountability, as the colony increases in strength. Giving all the credit to other influences, at work among the natives, I question, if all united, are doing as much for the civilization of Africa, as the location of a colony of civilized people, of a like complexion, in their midst. If this continent is ever to be civilized, God has decreed, that the work is to be accomplished by colored men, who are to be the pioneers in planting colonies and schools in all quarters—and doing all the efficient labor towards carrying forward this great work. The mere teaching of letters, without the knowledge of some mechanical art, will never civilize a savage; he must also be taught to support himself as a civilized being—in which state he has one hundred more wants, for all of which, he must be able to provide.

You will be pleased to learn that the Globe emigrants are beginning to make some improvement. Six families are now comfortably located on their farms, and before many days the rest will be in their own houses. They are beginning to be better satisfied with their new country, as their ideas become enlarged; and as they feel that they are men who have got to depend on their own industry and good conduct to carry them forward.

It is my intention to take a jaunt into the interior next month, and if possible to investigate and remove the obstacles in the way of free trade with the Far Bush people. I want to see the Camwood region, and if no obstacles are thrown in the way to proceed to "Pam Country." I have deputed J. H. Stewart to proceed as far as he can into the bush, and a good deal will depend on his report. He is now absent on duty.

We have seen but the U. S. brig Porpoise of the African Squadron. Advices have come to hand from Commodore Perry, of his intention to visit this colony at an early day after his arrival on the coast. I hope the Board of Managers have not abandoned the idea of supplying the colony with Jacks and Horses. Fine horses can be procured at Badagry (I am told) for 20 or 25 dollars. One has lately been brought to Dr. McGill by Capt. Hunt of brig M. Paulina of Boston.

I have the honor to remain
Your ob't serv't,

JOHN. B. RUSSWURM,
A. Md. S. C. S.

In addition to the above we have to record the painful intelligence of the death of Mrs. McGill, wife of Dr. McGill, recently of this city. Mrs. M. had suffered slightly from the African fever but had enjoyed, for the last four months previous to her death, excellent health. She sunk under a severe and protracted labor with her first child.

GOVERNOR ROBERTS' LETTER TO DR. HODGKIN.

No living Englishman, of his age, excels we believe, Dr. Hodgkin in zeal and effort for the good of Africa, or of the human race. All the virtues brightly adorn his life, and his rich and varied attainments, in his profession, and in general knowledge, are cheerfully consecrated to the relief and improvement of his fellow creatures. He exhibits the noblest combination of gentleness and firmness, of candour and integrity. He has ever been a friend to Liberia. No one is more capable or disposed fairly to represent this colony to the people of England. The following letter was transmitted to this gentleman a few months ago, by Governor Roberts.

GOVERNMENT HOUSE,
Monrovia, December, 1842.

DEAR SIR,—Judge Benedict placed in my hands a few days ago your letter of the 28th March last, addressed to him, proposing certain interrogatories for the satisfaction of some of the subscribers, who formerly raised the sum which was sent from England, and aided Gov. Buchanan in the settlement of Bexley.

I undertake this, Sir, most cheerfully in the hope that I may be able to give correct and satisfactory answers to the questions proposed, and at the same time to correct

some of the many mis-statements so industriously circulated by the abolitionists of America. At the same time it affords me no little satisfaction to correspond with a gentleman, for whose ability and christian character, I have the greatest respect and esteem. I have heard you frequently spoken of by our late excellent Gov. Buchanan as a devoted friend to the cause of degraded Africa, and Liberia, and of the great zeal and interest you manifest for the advancement of both in the mother-land.

I now proceed, Sir, to answer, to the best of my ability, the interrogatories in the order in which they stand, endeavoring to be as minute, and at the same time, as concise as the subject will permit.

Industry.—The habits of industry among many of the newly arrived emigrants are often discouraging, especially among those who have been recently manumitted. This class of people, leaving America with a false idea of freedom, on their arrival in the colony, think it degrading to be employed as laborers on the farms of older settlers. Under these false impressions they lounge away the time they are supported (six months) by the Colonization Society. And having never been taught to take care of themselves, and to work, only when compelled to do so, they indulge these idle habits, become worthless, and of course bad citizens. Many of this class, however, after their resources have failed and they find by the example of older settlers, they must take care of themselves, begin to contract different habits, and become good, industrious citizens. In the general I believe the people of Liberia to be as industrious as in most other countries.

Morality and Religion.—I venture to assert, Sir, that a more moral and religious community does not exist any where. The people are nearly all professors of religion and attached to some branch of the Christian Church.

Agriculture.—It has been a source of mortification to me in past years, to witness the attention given by the colonists to petty trading with the natives, therefore, neglecting too much that branch of domestic economy best calculated to insure comfort and happiness. I am happy, however, to state at present this is not so much the case. The people by past experience are getting convinced of the fallacy of such a course, and are now generally turning their attention to agriculture. It is difficult, in Liberia, (notwithstanding the superior quality of the soil to cultivate a farm to any considerable extent for the want of draft animals. The cattle on the coast are found to be small, and insignificant and not at all suited to the purposes of the farm. Those from the interior which are larger, when brought to the coast live but a short time. We are now making an effort to introduce the horse, and should we succeed, the farmers in Liberia, no doubt, will be the most independent part of the community.

Commerce.—The commerce of the colony is extending rapidly, and becoming daily more important. Merchants are more enterprising, and becoming better acquainted with the system of mercantile operations; and but for the influence of foreigners, who to monopolize the trade, sell to the natives in the vicinity of the settlements, in many instances, for less price than to the settlers, and always for less than the settlers can afford, as they are generally supplied with goods second handed. The colonial authorities made an effort in 1839 to confine the trade of foreigners within the limits of colonial jurisdiction to the settlements, and with the settlers, exclusively. They expected by this means to put down that unequal competition, ruinous as well to foreigners as settlers, and which would enable us more effectually to control the natives and to introduce among them the blessings of Christianity and civilization. Foreigners too would be better protected from the many impositions that are now practised upon them by the natives. And I have no doubt that then, trade would be equally profitable to both foreigners and colonists.

Between the 24th October, 1841, and 31st March, 1842, twenty-four foreign vessels visited the harbor of Monrovia, and received on board 156 tons Camwood, 40,000 gallons Palm Oil, 7,000 tons Ivory, 32 tons Turtle Shell besides a proportion of about one sixth in specie and Bills of Exchange; making the exports for that time, including cash, equal to about \$40,000.

Legislation, and administration of justice.—The Legislative Council (elected annually by the people) make such laws from time to time, as our peculiar circumstances require. And when cases arise where the statute laws of the colony make no provision, the common law of Great Britain as modified in the United States becomes the standard. These laws, I believe, so far as the legal knowledge of the officers of Justice extends are administered with as much justice and integrity, as in any other country. Capital offences are of very rare occurrence. Since the commencement of the colony in 1822, there have been three executions only—236 convictions for grand larceny, and 387 for petit larceny. Two thirds of these offences were committed by the natives in the vicinity of the settlements.

Soil, products, and health.—From the best information I have been able to gather from the natives of the interior, the soil some 80 or a 100 miles back from the coast is most productive and capable of producing rice, cotton, sugar cane, and coffee in great abundance. This I believe to be true from a partial observation. I have made several excursions of from twenty-five to thirty miles into the interior. On leaving the sea-board I every where found that at the distance of a few miles, I entered upon a uniform upland country, of moderate elevation, intersected by innumerable rivulets abounding in springs of unfailing waters, and covered with a verdure which knows no other changes except those that refresh and renew its beauties. And what I consider remarkable, the average heat of the climate diminishes in a very sensible degree in the proportion of the distance from the sea. Its salubrity, depending in part on the same causes which moderate the heat, may, and I believe does add also to its healthiness. On the sea-board, and especially on the banks of small rivers, the land is low, swampy, and filled with mangroves, which when exposed to the sun, after a shower, emit a most horrible smell that affects the oldest settlers, when passing up or down the river at low tide, and when the banks are uncovered. It is to this cause that we attribute most of the unhealthiness of the settlements immediately on the coast.

Emigration.—Emigration from the United States to the colony at present is not so extensive as formerly, owing I have no doubt, to the great opposition of the abolitionists in America, who make base and false representations respecting the colony, circulate reports of great suffering and mortality among the settlers, and most maliciously impugn the motives of the Colonization Society, in sending colored persons to Liberia. This naturally deters many from emigrating to the colony, and has had the effect to lessen the contributions to the Society so much, as to make it impossible for them to send to the colony those who, notwithstanding all the barriers raised by anti-colonizationists are willing to come and see for themselves.

Emigration from us very seldom occurs. Scarcely one individual after living in Liberia a year would think of returning to America, or removing to any other place. Some few however, who have come to the colony with mistaken views, on their arrival not finding every comfort and convenience enjoyed by many in the U. S. have become dissatisfied and expressed a wish to return to America, or look for a home elsewhere. An opportunity offering just at the time, some half dozen have returned and three or four families removed to Sierra Leone, but in almost every case where such persons for the want of an opportunity to leave have been compelled to remain in the colony for twelve or eighteen months, they have expressed a decided preference for Liberia, and

could not conceive why they had ever been so foolish as even to have expressed a wish to return to a land of slavery. Conversing some time ago with a man who had been a slave in one of the southern States, and who had expressed a wish to return to America soon after his arrival in the colony, I asked him what caused his dissatisfaction after his arrival. Why, said he, I expected to find a plenty of horses and carriages here, and every thing that I could wish. I expected to have my carriage and live in the same style that my masters do in America. But I was disappointed and found that I had to work, which I did not expect, as I was informed money grew on trees, and gold could be gathered from the sand on the beach in any quantities, and that I could get the natives to work for me for a little pay. Well, said I how do you feel now? O! I have learned better and am glad that I did not return when I was so foolish as to think of it.

The population of the Colony.—The Maryland Colony at Cape Palmas excepted, according to the last census (1849) was three thousand six hundred and seventeen. Of the native Africans who have become Liberians, we have no census, as it was taken to ascertain the number of American colonists, but may be estimated at about three hundred, besides some two or three whole tribes which have by treaty become citizens of Liberia, subject to the laws of the commonwealth and to the protection of the colony.

The number of births in the colony since 1830 amounts to ten hundred and fifty-two. Prior to that time, I have no date by which I can arrive at any correct statement.

The influence exerted by the colony upon the neighboring natives is almost incalculable, and is rapidly extending into the interior. They are daily adopting civilized habits; whereas the natives in our vicinity, once resorted to their greegrees, sassy-wood, and many other barbarous customs to detect crime and punish offences, such things are now, for many miles around, referred to the colonial authorities for judicial investigation. And if the party is found guilty instead of being sold into slavery or murdered for slight and very often imaginary offences, they are punished by the laws of the colony according to the nature of the crime.

It is not uncommon, Sir, to see native youths attending school and Divine Service on Sabbath day, and perhaps not less than one or two hundred attending day schools in the various settlements, mingling with children of American parents upon the same footing of equality. Many have made considerable progress in reading, writing and arithmetic.

If I had time and ability and could hope that I should not trespass upon your patience, I would like to say much more upon this subject.

The friends of colonization have already done more for the civilization of Africa and the spread of the Christian religion among the heathen tribes on this part of the coast, than will compensate them for all the expense and trouble they have been to in establishing these colonies, leaving out of the question the asylum they have established for the oppressed in other lands.

Intermarriages between natives and colonists are quite common. As the natives are preferred for society, they are taken by the hand and encouraged in civilized habits. A stranger passing through the streets of Monrovia and other settlements will see natives passing to and fro well clad, bearing all the marks of civilization, and only by their speech can many of them be distinguished from American settlers. The difference between those Africans who have been placed amongst us from the holds of slave ships, and those who have voluntarily come amongst us from the neighboring tribes, is, in the main, trifling. Those, however, liberated and sent to the colony have not the same inducements to carry them off as the others. They are far from their friends and former homes, and appear soon to forget their native customs. Of this class I believe

not less than two-thirds belong to some Christian church, are contented, and in fact, prefer their new homes. Of the other class particularly, the older ones now and then seem to have a hankering after their old habits, particularly polygamy and the worship of idols.

Our relations with the native tribes are perfectly amicable, and are likely from all appearances to continue so.

The number of colonists who have actually arrived from America up to this time, according to the best information I can get from the records, may be put down at about four thousand five hundred.

In the town of Monrovia, there are three places of worship (all substantial stone buildings) viz : Baptist, Methodist and Presbyterians, with about six hundred communicants. New Georgia, a Baptist and Methodist church, with some one-hundred and fifty communicants. Caldwell, two Methodist and one Baptist church, with about two-hundred communicants. Millsburg a Baptist and Methodist church, with about one hundred communicants. Marshall, a Methodist and Baptist church, with thirty-five communicants. Edina, a Methodist and Baptist church with about two-hundred communicants, (including some thirty or forty native converts.) Bassa Cove, a Baptist, Methodist, and Presbyterian church, with about two-hundred communicants. Bexley, a Baptist, and Methodist church, with sixty-two communicants. Greenville, a Methodist church, with about twenty-four communicants. Besides these, there are three or four churches or places of worship, in several of the native towns near the settlements. At Cape Palmas there are five places of worship, Episcopalian, Baptist Presbyterian, Methodist, and Roman Catholic. The number of communicants may be estimated at about three-hundred.

Schools.—Monrovia two, 150 pupils. New Georgia one, 50 pupils. Caldwell one, 75 pupils. Millsburg two, 85 pupils. Robertsville (native) one, 60 pupils. Heddington one, 40 pupils. Marshall one, 20 pupils. Greenville one, 18 pupils. Edina, Bassa Cove and Bexley, one each, 129 pupils. Harper, Tubmantown, &c., &c., six or seven schools, not informed as to the number of scholars.

For the want of more interest on the part of parents and guardians, the progress of education is not so satisfactory as we could wish. I am happy to state, however, that I find an increasing disposition on the part of the most enlightened colonists, to educate their children. I believe in a few years this will become general.

In regard to the settlement of Bexley, I have the pleasure to inform you, that it is considered by all who have visited it to be the most prosperous and flourishing little village in the commonwealth. The people are industrious, contented, and happy. The experiment of the Governor to make this settlement altogether agricultural, discouraging the habit among the colonists of carrying on a petty traffic with the natives, thereby neglecting the most sure means of support for themselves and families, has succeeded beyond all expectation. Almost every man in the settlement is now living on his own resources and quite independent of foreign importations.

Your plan for the construction of accommodations for colonists on their arrival in the settlements, to be occupied by them until sufficiently established to provide for themselves, and then to be vacated in favor of succeeding arrivals, is good, and should be adopted as soon as possible. At present, for many reasons, it is impracticable.

Your questions, Sir, How many acres of land are under cultivation? What are the

kinds of crops raised, and with what success, must be deferred for a subsequent communication which I shall take the liberty to address you on the subjects connected with Liberia.

I am, Sir,

Most respectfully,

THOMAS HODGKIN, M. D.,

Brook street, Grosvenor square, London.

Your ob't servant,

J. J. ROBERTS.

WE copy the following interesting and learned paper addressed to the Secretary of the National Institute, from the National Intelligencer. The high reputation of the author for profound research in the languages of Northern Africa, and his knowledge of several of the oriental tongues, entitle his observations on the topics discussed in this letter to great respect and credit.

LETTER FROM WM. B. HODGSON, Esq.

Submitting Remarks on the People of Soudan, or Central Africa, called Foulahs, or Fellatahs.

NEW YORK, September 24, 1843.

MY DEAR SIR: I beg to submit to the National Institute some observations upon the ethnography of Northern and Central Africa, and upon the means which that continent itself possesses for the suppression of the Atlantic slave trade.

"AFRICA—torrid, pestilential, savage, mysterious—reserved and guarded by the most terrible and resistless influences of nature, as the unconquered, uninvaded home of a peculiar and degraded race—the white man's grave, the fatal road on which European enterprise in conquest, colonization, exploration, art, science, philanthropy, and religion has for five hundred years cast away thousands of noble wrecks."

"As early as 1831, I began to regard Africa with much interest; as, possibly, one of my fields of enterprise. Every thing relating to that subject, thenceforth, acquired a peculiar value to my mind. All books of travels, maps, scientific and medical works, that could give me any new ideas of Africa, were carefully sought and read, and faithfully studied."

Such is the view of Atlantic and Central Africa presented by this extract, from the first part of a remarkable book which is now being published here, entitled "Wanderings on the Seas and Shores of Africa," by Dr. D. FRANCIS BACON. Such, too, is the sentiment of philosophic HEEREN, who says that "*geheimnissvoll dunkel—mysterious darkness*—has ever, from the earliest ages, opposed the curiosity of man to investigate the condition of this continent."

The ethnographic portion of Dr. Bacon's work will be contained in the future numbers of his serial. Meanwhile I propose, by anticipation, to submit to the National Institute some remarks upon that widely-spread people of Soudan, or Central Africa, called FOULAHs, or FELLATAHS.

Throughout the whole extent of Nigritia or Negro-land, the Foulahs undoubtedly occupy pre-eminence. They are found spread over a vast geographic region of 28 to 30 degrees in longitude, 1,500 miles—and of 7 to 10 in latitude, or 500 miles.

They extend from the Atlantic ocean, from the mouth of the Senegal and Senegambia on the west, to the kingdoms of Bornou and Mandara on the east, from the desert of Sahara on the north, to the mountains of Guinea or Kong, on the south. This wide superficies contains more than 700,000 square miles, which is equal to the fourth part of Europe, and a tenth part of the immense continent of Africa. Compared with the

United States, these parallels of longitude would extend from Maine to Missouri. What may be the Foulah population spread over this region it is impossible to approximate. But the low estimate of three inhabitants to the square mile would give a population of two millions.

In the wide extent of this vast region they are found under the various but similar names of Fellans, Felany, Foulah, Foulany, Fellatah, Fellatayah and Peuls. By linguistic analogies, it was discovered by Adelung, the German philologist, that these widely separated tribes were one people; as Marsden discovered, by comparative vocabularies, that the Berber language prevailed from the Canary Islands and Morocco to the Oases bordering on Egypt. In Senegambia and the mountains of Sierra Leone the Foulahs have formed four principal States, called Fouta-Toro, Fouta-Bondou, Fouta-Djallon, and Fouladon. These States are governed by an elective chief, called *Almamy* (el-Imam.) He may be termed the President of an oligarchic council. In other negro countries where these nomadic tribes have introduced themselves they pay tribute to the chiefs of the country for the lands which they occupy under a certain feudal dependence. In this political relation they are found on all the Atlantic coast, from the river Sierra Leone—along the Grain, Ivory, and Gold coasts—to the Niger. On the Senegal they are found among the Serracolets or Serreres, and eastward to Massina. At Jenneh, Caillé discovered that they had seized the power of the State, and were defending themselves against the Sergoo Tuareks to the North and the Bambarra negroes to the South. On the western coast they thus live mingled with the Ialoofs, Mandingoes, and Sousous. On the Niger and in Soudan they occupy or have conquered the kingdoms of Yarriba, Nuffee, Haoussa, and others. There is an immense country, yet unexplored by the white man, eight hundred miles in extent, between Bambarra on the west and Yarriba on the east, and lying in the rear of the Grain and Ivory coast. This unknown land is supposed to be occupied by Foulahs. Such is the geographic distension of this singular race.

The Foulahs, are *not* negroes. They differ essentially from the negro race in all the characteristics which are marked by physical anthropology. They may be said to occupy the intermediate space betwixt the Arab and the negro. All travelers concur in representing them as a distinct race, in moral as in physical traits. To their color, the various tints of bronze, copper reddish, and sometimes white, has been applied. They concur also in the report that the Foulahs of every region represent themselves to be *white* men, and proudly assert their superiority to the black tribes among whom they live. Mungo Park's description of them does not vary much from that of all subsequent travelers, and which is substantially repeated in Schon and Crowther's journal of the Niger expedition made in 1841, in the British Government steamer the "Albert." He says, "The Foulahs, are chiefly of a tawney complexion, with silky hair and pleasing features." The authority of Mr. D'Avezac, of Paris, is among the highest, as I conceive, upon all African subjects. In his "*Esquisse générale de l'Afrique*," he says of the Foulahs:

"In the midst of the negro races there stands out a *môlue* population, of tawny or copper color, prominent nose, small mouth, and oval face, which ranks itself among the white races, and asserts itself to be descended from Arab fathers and taurodo mothers. Their crisped hair, and even woolly though long, justifies their classification among the *oulotric* (woolly haired) populations; but neither the traits of their features nor the color of their skin allow them to be confounded with negroes, however great the fusion of the two types may be."

In the Mithridates of Adelung and Vater the opinion is expressed that the Foulahs belong to a middle race, between the negro proper, and the African white race—"eine *Mittelgattung zwischen den eigentlichen Negern und den Afrika nischen weissen*." They

consider themselves better than the native negroes, and always rank themselves among the white nations.

The Foulahs are a warlike race of shepherds, and within this century they have established a political organization, subjugated a large portion of Soudan, and founded Sackatoo, the capital of their empire. Clapperton says that this town, which was built in 1805, by Danfodio the prophet, and the first political and military chief of the Foulahs, was the most populous which he had seen in Central Africa. At the period of his visit the Sultan was Bello, or, according to Mr. D'Avezac's correct orthography, *Mahammed B'Ellah*. He also writes Danfodio, *Otsman dzon-el-Nafudhiyah*, or Otsman the destroyer. The Foulahs are rigid Mohammedans, and according to Mollien, the French traveller's report, they are animated by a strong zeal for proselytism. They are the missionaries of Islam among the pagan negro tribes. Where they have conquered they have forced the adoption of the Koran by the sword; and whilst pursuing quietly their pastoral occupations, they become schoolmasters—*muatims*—and thus propagate the doctrines and precepts of Islam. Wherever the Foulah has wandered, the pagan idolatry of the negro has been overthrown; the barbarous *Fetish* and greegree have been abandoned; anthropophagi and cannibalism have been suppressed; and the horrible sacrifice of human beings, to propitiate the monstrous gods of the negro barbarian, has been supplanted by the worship of the true God. The Rev. Mr. Schon, who accompanied the British expedition to the Niger or Quorra, in 1841, says that "the people of Iddah"—a negro town on that river, south of the country inhabited by the Foulahs—"are pagans. No mixture of Mohammedanism is observable in their customs. They showed me their Gods. Under a small shade, erected before almost every house, were broken pots, pieces of yams, feathers of fowls, horns of animals, broken bows and arrows, knives, and spears. Such were their Gods! They denied ever having sacrificed human beings, which I could hardly credit."

Thus the Foulahs are now exercising a powerful influence upon the moral and social condition of Central Africa. I do not doubt that they are destined to be the great instrument in the future civilization of Africa, and the consequent suppression of the external Atlantic slave trade. Some years ago, whilst residing at Algiers, and before the solution of the great geographic problem by Lander—the course and termination of the mysterious Niger—I was attracted by the moral superiority of the Foulahs or Fellatahs. In a paper which I then published, a resumé of which may be found in the *Encyclopædia Americana*, *sub voce*, I then said:

"This nation presents itself as a curious and important subject of philosophic speculation. The Fellatahs will probably erect one vast empire in Soudan, and the influence which that power may exert in the great question of African civilization gives to them no ordinary importance. If Sultan Bello should be induced to abolish the slave trade the most efficient means will have been discovered for its entire suppression. The example of so great an empire, or the menace of its chief, would effectually check the inhuman cupidity or barbarism of the lesser tribes of the coast. Such an event would cause a great revolution in the commerce of those countries, and the arts of civilized life would in consequence, be speedily adopted."

I shall not dissemble the satisfaction which I draw from the support and corroboration of these sentiments, so early expressed, by the journals and reports of the several expeditions which have since been made. Since that period the brothers Lander have discovered the course and termination of the Niger, or Quorra. In the years 1833 and 1834 an expedition was sent by the British Government into the "interior of Africa by the river Niger," of which the narrative has been published by Laird and Oldfield. This expedition was made in the steam-vessel the "*Alburkah*," (El-Berakeh, i. e. blessing.) In 1841, another similar expedition, in the steam-vessel the "*Albert*," was made up the Niger, under the auspices of her Britannic Majesty's Government. The

narrative of this last expedition presents the most recent account which we have of the condition of the countries and tribes bordering on the Niger. It was written by the Rev. Mr. Schon and Mr. Samuel Crowther. From that Journal I extract the following remarks, which show the predominant influence of the Fellatahs upon the moral and social condition of Central Africa.

"The slave vender told us 'that all of the slaves would have to be sent to Rabba, the principal slave market at present in the interior of Africa.' He replied that 'he could make no objection to all I had said, but still that the slave trade was not against the laws of this country and of their king; that if the king of Rabba (Sumo Sariki) would make a law against the slave trade, the people in general would willingly give it up. To gain over the Fellatahs to the abolition party is certainly the most desirable thing, as there the axe would be laid to the root of the slave trade.'"

Whilst at Atsarah, a town two miles distant from the model farm, established by the commissioners, Mr. Schon remarks:

"I learned that the law relative to the abolition of slavery (the slave-trade) had been duly published by the Attah, and that all the inhabitants of the village approved of it as a good law. They confirmed what has been so often stated, that the slave-trade would not cease until the Fellatahs were gained over to the slave-trade abolition party."

Speaking of the *Nufee* country, which is governed by two chiefs, Ezu-Issa and Mamajia, (Maalin Majia,) he says,

"When I asked the people whether Mamajia sold many slaves, they all burst out laughing, and said 'how can he sell slaves, being a slave himself to the Fellatahs?'"

Lander says "the destiny of Nouffie is already sealed; she is a conquered country in every sense of the word, and a Fellatah is her monarch."

Sir Thomas Fowell Buxton, in his "Remedy for the African Slave Trade," appreciates the great importance of the Fellatahs in accomplishing this great object of philanthropy. I concur with this eminent man in his philosophic exposition of the causes and remedy of the Atlantic slave trade; and in pointing out one of the most efficient means which Africa holds within her own bosom for the suppression of this nefarious commerce, I am impelled by the sentiments which I have found in the wisdom and benevolence of our own legislation. It is a proud reflection for these United States that they were the first among the nations of the earth to denounce this trade as piracy. Nor will the effort to suppress the slave trade, by operating upon the mind of Africa, and substituting a legitimate commerce which addresses itself to the interests of the African, be deemed adverse to the treaty engagements of this Government, in the fulfilment of which our powerful squadron is nobly and actively employed. Sir T. Fowell Buxton says:

"I shall endeavor to show that, with respect to the two most powerful potentates of Central Africa, the Sheickh of Bornou and the Sultan of the Fellatahs, there is some reason for supposing that we need not despair of their co-operation." "Captain Clapperton visited Bello, the powerful Sultan of the Fellatahs, in 1823, at Sackatoo. He assured Clapperton that he was able to put an effectual stop to the slave trade, and expressed with much earnestness of manner his anxiety to enter into permanent relations of trade and friendship with England. At the close of Clapperton's visit Bello gave him a letter to the King of England to the same purport as the conversation which had taken place between them. These offers on the part of the Sultan of the Fellatahs must be held to be of great importance. He is the chief of a warlike enterprising people, who have extended their sway over many nations and tribes around them, and who, from the testimony of recent travellers, are actively employed in carrying on war with their neighbors to supply the demands of the slave trade."

We learn from the most recent expedition to the Niger that the great Sultan Bello is deceased, and has been succeeded by his son, *Alihu*.

Mr. Bandinel, of the Foreign Office, Downing street, in his historical review of the slave trade, published last year, says that "agreements stipulating the entire suppression of the slave trade on the part of African chiefs, and on that of their subjects, have

been already concluded with several of the most influential chiefs, viz: those of the river Bonny, the chiefs of the river Cameroons; the King of Cartebar on the Gambia; the chiefs of Timmanees; King of Aboi or Ybo; and the King of Egarra at Idda." With these agreements among the chiefs at the mouths of the Quorra, a treaty with Alilu, the Sultan of the Fellatahs at Sackatoo, would powerfully concur; and thus, along the whole course of this central river, the natives themselves would effect the change of a nefarious for a legitimate and humanizing commerce.

The great element to which we look as the most powerful agent in civilizing Africa is Christianity. It is apparent, from the history of the most renowned States of antiquity and of those now existing under other religious systems, that civilization cannot advance beyond a certain limit without Christianity. The highest civilization seems to be a necessary result of Christianity. "I confess," says Burke, "I trust more according to the sound principles of those who have at any time ameliorated the state of mankind, to the effect and influence of religion than to all the rest of the regulations put together." And Sir T. Fowell Buxton is persuaded that the "Gospel ever has been and ever must be the grand civilizer of mankind."

Among the efforts that have been made to introduce Christianity into Africa by the various societies of Christians, the Wesleyan Mission from England to the Foulahs occupies a prominent place. It is noticed here, in immediate connexion with that people. As early as the year 1795 the venerable Bishop Coke originated a plan for the benefit and instruction of the Foulahs, in which Mr. Wilberforce took a lively interest. Macarthy's Island in the Gambia was chosen as the station of this mission. In 1835, this subject acquired renewed interest, and among the Wesleyans a few benevolent individuals, among whom Dr. Lindee, of Southampton, stands first and conspicuous for his munificence, adopted measures of more extensive operation for the benefit of the Foulahs. The Rev. Mr. McBrair's "Sketches of a Missionary's Travels" is one of the results of this benevolent enterprise; and the Rev. Mr. Thompson's residence at Timboo, the great capital of the western Foulahs, it may be expected will furnish the world with additional knowledge of this interesting people.

A few extracts from the instructions given to their missionaries will illustrate the views of the Wesleyan Society:

"The mission at Macarthy's Island upon the Gambia, although contiguous to the Mandingoes, has been founded for the benefit of the Foulahs primarily, and ultimately of the other tribes and nations of West Africa. The plan of translating the Scriptures into one or more principal African languages is an enlargement of the original design of the Foulah mission. On the subject of the language to be commenced with,—whether you should apply yourself first to the Foulah or the Mandingo—it is not easy to decide until further investigation be made."

Mr. McBrair adopted the latter language. Had he selected the Foulah, the Gospel would now have been published in the predominant language of Central Africa for the benefit of 2,000,000 of people—a conquering race of pre-eminent intellectual and moral qualities. Thus, too, the great desideratum to the scientific world, which will be noticed in the conclusion of this paper—the materials for investigating the Foulah language—would have been furnished. These materials, I hope, may yet be furnished from this side of the Atlantic.

In Central Africa, education and religious instruction are entirely in the hands of the Mohammedans. The Koran has introduced its letters where it has been adopted, as the Bible from Rome has substituted its letters for the alphabets of Europe. Let not the humanizing influence of the Koran upon the fetishes, greegrees, and human sacrifices of pagan, homicidal Africa, be depreciated. It will bring up the condition of the barbarous negro races to a certain degree of civilization, and thus it will concur with Christianity, which is now invading Africa from the West, in suppressing their inhuman practices and superstitions.

In Africa—in the land of the degraded negro—the Gospel now stands face to face with the Koran. There the two confluent tides of religious instruction from the west and the east meet. From the Senegambia to the equator, along this vast extent of coast, Christianity has her stations; and she opposes by *her Book* the further advance of the *Moslem's Book*. The colony of Liberia is an advanced post of Christianity. The Arabic Bible is eagerly sought and gratefully received by the tribes; and it has even been brought to the western coast by merchants and pilgrims from Egypt across the whole breadth of that continent. Let therefore the Gospel be disseminated in ARABIC characters, into whatever languages the pious zeal of missionaries may be able to translate it, since Arabic letters have, for centuries, been introduced in Africa, and have become familiarized by use.

To a certain extent the Mohammedans go along with us. Their civil code, contained in the Koran, forbids the *enslaving of a man born of free parents, and professing the Mussulman religion*; nor can a Mussulman be reduced to slavery in *any case*. The Fellatahs have practised successfully upon this article of the Islamic code for political objects. In their invasions of negro States, they have invariably made this appear to the pagan slaves; and in countries where three-fifths of the population are of that class, it may be inferred that numerous converts are made, and conquests thus made easy. "There are points," says Mr. Buxton, "in the Mohammedan faith which we may turn to account in attempting to introduce better instruction. The Mussulmans of the West do not regard Christians with the same horror as those of the East; they seem to be favorably impressed by finding that we acknowledge much of their own sacred history; and with them the names of Abraham and Moses serve to recommend our holy books." "We may make common cause also with them in Africa in our common abhorrence of the bloody rites and sacrifices of the pagans."

The political importance of the Foulahs being thus stated, science now demands to know who the Foulahs are and whence descended. Are they autochthones, aborigines, of the country where they reside, or are they immigrants? As with the Berbers of North Africa, they possess no records or letters save those brought to them by their Mohammedan teachers; and in both cases their traditions are too vague and uncertain for the exacting spirit of modern science. In the absence of historic records, the affiliations of agrarian or unlettered races of men must be traced by the indications of language, which the philosophic Herder terms—*das ewige band der menschen*—the eternal band of men. Comparative philology is the modern science which chiefly guides the classification of tribes and nations, and which illustrates their early history, their habits, and migrations. To this may be added a still more recent science—that of craniology; and, considering the extent and perfection of his labors, it may be said to be almost appropriated, after Blumenbach and Pritchard, by Dr. Samuel George Morton, of Philadelphia. The classification of African races will be materially assisted by the publication of his *Crania Ægyptiaca and Africana*, which are now in course of preparation.

The late celebrated geographer, Major Rennell, in his appendix to Park's Travels, asserts the opinion that the Foulahs "appear clearly to be the *Leucæthiopes* of Ptolemy and Pliny." The Rev. Mr. McBrair, Wesleyan missionary to the Gambia, and whose recent work is the latest book of travels among the Foulahs of Western Africa entirely adopts this opinion of Major Rennell. He says "they are doubtless the *Leucæthiopes* of Ptolemy and Pliny." They are certainly white Æthiopians or negroes, compared with the Soudanic tribes surrounding them; but I would rather suppose that the Greek and Roman geographers spoke of some other people, even of Albinos, as has been suggested. Ptolemy and Pliny wrote from report, and had not seen that part of Africa which the Foulahs occupy. I have referred to a better authority, *Leo Africanus*.

(El-Hassan of Grenada,) who was expelled with the Moors from Spain by Ferdinand and Isabella, and who twice visited Soudan.

To my surprise, I have not been able to find any indications of the Foulahs in the work of this truthful traveler and sagacious observer. He draws the marked distinction betwixt the "*Nigritæ*" and the "*gentes subfusi coloris*," or the *negroes* and the races of *tanned color*. He says, "I have seen fifteen kingdoms of negroes—*Nigritarium regna*—which commencing at the west and going eastward, are Gualata, Ginea, Melli, Tombutu, Gago, Guber, Agades, Cano, Casena, Zegzeg, Zanfara, Guangara, Burnu Gaoga, and Nuba." Modern geography corroborates the truth of this narration, made three hundred years ago. "To the south," he adds, "there are many other kingdoms, as Bitos, Tenuania, Dauma, Medera, and Gorania."

The races of tawny or tanned color, he says, are called Berbers—*subfusi coloris incolæ, appellati sunt Barbar*. Thus he asserts that there are but two races of people in Africa, Negroes and Berbers, which is the division of the Greek historians—Libyans and Æthiopians. This I should have said were the two divisions, had I not found among the negroes, this mixed, motive, mezzo-termino race, the Foulahs. It must be supposed, that they existed in Soudan when Leo was there; and I cannot reconcile it with his usual sagacity and discrimination that he did not discover or mention them.

The history of the Berbers or Libyans is yet to be investigated and written. I yet maintain the opinion, advanced some years ago, that these people were the terrægeniti—the aboriginal inhabitants of Egypt prior to the historic or monumental era, and before the Mizraimites and their descendants the Copts; and I anticipate this result from the physical researches of Dr. Morton. This opinion does not conflict with the historic deductions of the learned and ingenious Hierologist, Mr. George Gliddon, whose lectures on the antiquities and literature of Egypt have received the general applause.

From the investigation of Foulah language alone, from linguistic evidences, can we hope to trace the origin of this singular people. The following extracts are from McBair relating to the Foulah idiom of speech:

"The Foulah language is very peculiar in its structure and pronunciation; which in some measure resemble the Kaffer of Southern Africa. These are the only two languages yet known which have the remarkable euphonic accent or grammatical change of initial letters. Some particulars of this idiom infer a high state of civilization, and probably also of literary attainments. We understand that the Kaffer *clicks* are borrowed from the Hottentots, and that the natives of the interior do not employ them, but use a *hiatus* in their stead. Such a hiatus is found in the Foulah tongue, and forms a necessary part of the language, since some modes of construction entirely depend upon its employment. Now, as the Foulahs and Kaffers resemble each other in many of their habits and customs, as well as in their form and manners, the identity of origin in the two families may easily be surmised. It is probable that some tribes of the interior were driven southwards, until, passing the fiery region of the equator, they settled among the mountains of Kaffraria."

This probability is called a "neat conjecture" by the "Christian Traveler in Western Africa," a work contemporary with Mr. McBair's "Sketches." If there be no other analogies between the Kaffer and Foulah languages than that indicated, the identity must be very doubtful. Mr. McBair continues:

"We feel disposed to ascribe an Asiatic origin to the Foulahs, according to their own constant traditions; especially as they are altogether diverse from the regular descendants of Ham. We have remarked that many of their words strikingly resemble the Carthaginian names of Hannibal, Hamilcar, Asdrubal, &c., being of three syllables, with the middle one short, and terminating in similar sounds; so that we are inclined to view this tribe as springing from the ancient Phœnicians."

According to this supposition, syllogism or theorem, the Kaffers are descended from the Phœnicians—an inference which the rigid laws of comparative philology will not admit. The Asiatic or Malay origin of the Foulahs is, however, maintained by the elaborate memoir of Mr. Gustave D'Eichthal, of Paris.

In the transactions of the Ethnologic Society of Paris, Mr. Gustave D'Eichthal, banker in that capital, has published a very learned and elaborate memoir upon the Foulahs, entitled, "*Histoire et origine des Foulahs ou Fellans.*" This memoir comprises three hundred pages, and the author consults all authorities, from the earliest book of travels to the latest period, with the exception, I believe, of Schon's journal of the last Niger expedition and McBrair's Sketches which I have cited. The object of this work is to prove the Malay origin of the Foulah language, and to this result the learned author is led by comparative philology. He collated the words of all vocabularies of this idiom, heretofore furnished by travelers, and by this process he arrives at the conclusion that the Foulahs belong to the Malayan group or family of nations.

The best exposition of Mr. D'Eichthal's views, be may presented in his own words:

"The discoveries of Sectzen, Lyon, Clapperton, and Lander, in the first third of this century, have made known to us that this same people (Foulahs) is found spread out in Soudan, and in all the basin of the Niger, to within a short distance of its mouth; that they had founded a great empire in that region, whilst propagating Islamism; and that they had seemed destined to exercise a mighty influence upon the future destiny of that portion of Africa.

"In the ethnologic point of view, this people presents characteristics not less remarkable. All who have made observations upon them concur in acknowledging that they differ essentially from the negroes, physically and morally, and if they have not ventured to recognise in them a race distinct from the negro, they have at least regarded them as a variety altogether special of that race. The Fellans or Foulahs have, however, a tradition among themselves which affiliates them to the white race.

"Investigating the origin of this people from these indications, I have succeeded in establishing a similarity between a certain number of words, corresponding in their language, with those of the family of languages in the Indian Archipelago. Since, moreover, what we know of the history of the *Malayan* races perfectly explains the presence of one of these races in Africa, I have thought myself authorized to re-unite this evidently *extra African* race of Fellans to the Malayan family. Some of the facts which I have presented may be called in question, but I do not think that the result itself can be doubted.

"These researches have led me to study one of the most important points of human history, and which until very lately, was the most obscure—the development of the Polynesian races. By the recent testimony of travelers, and particularly of Mœrenhout, it appears that Polynesia was the cradle of a primitive civilization which has exercised a certain influence even upon Asia. However this may be, it is certain that the march of migrations and of civilization in that insular world has been from east to west, and not from west to east, as was believed until a few years past. The testimony of Ellis, Mœrenhout, and of Urville, and of all who have studied that region can leave no doubt upon this important question."

Such is Mr. D'Eichthal's own views of the very curious and important results at which he has arrived. Doctor Pritchard, of Bristol, has thus stated his opinion of those results in his "*Natural History of Man.*"

"The subject well deserves a careful consideration; and the supposition of Mr. D'Eichthal, though at first sight it appears improbable, especially if we take into account the distant period from which the Foulahs are known in Africa and the difference of physical characters and manners, yet ought not to be dismissed without careful investigation. If sufficient means were accessible for acquiring a complete knowledge of the Foulah speech, this question could be speedily elucidated. The instances of resemblance in these languages as yet discovered by the ingenious author of the Essay are so few and so remote, that it appears to me very doubtful whether any conclusion whatever can be founded upon them. With all deference that is due to so able and ingenious a writer as Mr. D'Eichthal is well known to be, I am still of opinion that the Foulahs are a genuine African race."

The affinities which Mr. D'Eichthal's comparative tables present are some of them very striking, but I hesitate at the adoption of the identity of the Foulah and Malay languages. My own opinion is, that sufficient materials do not yet exist for the proper investigation of the Foulah tongue. Our vocabularies are very limited, and nothing is known of the structure of the language. It is this grammatical idiosyncrasy which

is now required by comparative philology. This science has made great advances, and in the study of anthropology it demands the internal structure of language. Comparative grammars are more important than comparative vocabularies to the study of ethnology. The affinity of languages, with like radicals and different syntax, is more apparent than real—it has reference more to the *language* than to the *man*. Political causes sometimes force a people to adopt a foreign language. The syntax of the foreign tongue in this case is lost, and the native syntax moulds the foreign elements imposed upon it, to its own genius. The affinity of languages, with different radicals but like syntax, is less striking but more intimate; for this establishes the connexion of the *people* speaking such languages, if it does not prove that of the languages themselves.

Whilst I think that this interesting question of the origin of the Foulahs requires additional materials for its proper investigation, it will give me pleasure at some future day to submit to you those materials which I have now the hope and expectation of being able to procure.

With sentiments of great regard, I am, my dear sir, very sincerely, yours,

WM. B. HODGSON.

To F. MARKOE, Jr. Esq.

Corresponding Secretary of the National Institute.

From the Maryland Colonization Journal.

CENSUS OF MARYLAND IN LIBERIA.

We have received from Governor Russwurm the annual census of our colony for the present year, of which the following is a summary :

COLONISTS.

Males, over 21 years of age, - - - - -	132
“ over 10 “ “ - - - - -	68
“ under 10 “ “ - - - - -	95
	<hr/> 295
Females, over 18 years of age, - - - - -	162
“ over 10 “ “ - - - - -	70
“ under 10 “ “ - - - - -	97
	<hr/> 329
Total - - - - -	<hr/> 624

Missionaries and assistants within our territory, 20

Here, then, we have the whole number of the colonists now in Maryland in Liberia, viz : - - - - - 624

And from this let us subtract the whole number that have been sent there from the foundation of the colony, in February, 1834, to the present time, taken from records now before us, viz : - - 578

Leaving a natural increase of - - - - - 46

It may be remarked that there have been other acquisitions to the colony besides emigrants from Maryland, particularly those who went from Monrovia and Bassa in the brig Ann, at the settlement of the colony. But we think this number is fully equalled by those who have left the colony. There are, for instance, now residing in this city three who have returned home. Luke Walter and his whole family, eleven in all, returned almost immediately after their arrival in the colony. Some are also in other colonies along the coast, changing their residence, as might be expected in a

free country. The conclusion is but fair, that, independent of immigration, we have a regular increase, although a small one, over all deaths from acclimation, casualties and accidents—a remarkable circumstance in the settlement of any new country, and we believe unprecedented in the tropical world.

We append a table of births, deaths and marriages, taken from the Colonial Records. The marriages and births from January, 1840, to January, 1843, the deaths for the past year only, those of the two preceding years having been annually reported.

It will be noted that the whole number of deaths the past year have been 19, amongst these, 3 white missionaries and 2 from casualty—exclusive of these there have been but 14, while the number of births for the same period has been 22, making a net increase of 8 the past year. Let these facts speak for the salubrity of the colony of Cape Palmas!

We consider this table, and the foregoing, of the utmost importance to the cause of African colonization; for true it is, that the fatality attending emigration in former years was a matter of serious consideration, and in striving against the disease of that climate we have almost been disposed to give up in despair. We have the greatest reason to be grateful for these more favorable results.

MARRIAGES.

NAMES.	DATE.	BY WHOM.
Allen Pratt and Mary Moulton,	1840. March,	Rev. G. R. McGill.
Henry Guttridge and Amelia Fuller,	"	" A. D. Williams.
Charles McIntosh and Georgiana,	"	" J. L. Wilson.
Shad. Tubman and Sylva Tubman,	"	" John Revey.
Peter Brisco and Eliza Duncan,	July 30	" A. D. Williams.
Moses Hobbs and Charlotte Parker,	"	" L. B. Minor.
Rich'd Donaldson and Martha Green,	Oct. 22	" A. D. Williams.
Manuel Davenport and Jane Hobbs,	"	" John Revey.
James Brisco and Emeline Johnson,	"	" A. D. Williams.
Stephen Hall and Miss Hobbs,	"	" A. D. Williams.
George Harvey and Sarah Howard,	"	" J. L. Wilson.
Major Hicks and Sophia Alleyne,	1841. Jan. 3,	" J. L. Wilson.
Henry Hannon and Jane Wilson	April 8,	" G. R. McGill.
Nich. Jackson and Dianah Davenport,	1842. May 1,	" A. D. Williams.
Leonard Gant and Clarissa Gross,	" 4,	" J. L. Wilson.
John H. Ward and Dianah Hall,	" 5,	" J. L. Wilson.
Stephen Tubman and Sylva Lee,	Nov. 17,	" A. D. Williams.
Isaac Mumford and Fanny Johnson,	" 24,	" A. D. Williams.
Total, 18.		

DEATHS IN THE COLONY, SINCE JANUARY, 1842.

DATE.	NAMES.	CAUSE.
1842. January 20,	Betty Howard,	Consumption.
March 1,	Benjamin Johnson,	Consumption.
" 14,	John Revey,	Not known.
"	Patty Welch,	Not known.
" 15,	Rebecca Jackson,	Not known.
April 16,	Nathaniel Lee,	Consumption.
May 2.	Mrs. Walker, white,	Not known.
" 4,	Miss Coggeshall, white,	Not known.

DATE.	NAMES.	CAUSE.
1842, May 5,	Cornelius Jackson,	Drowned
" 28,	Mary McGill.	
June 23,	James McFarland.	
" "	Mary Moulton,	
Sept. 12,	Henry Gross,	Consumption.
" 16,	Julia Dennis.	
" 19,	Sarah Green	
" 24,	Sydany A. Jones, 4 days old,	
Dec. 6,	Samuel Gypson,	Drowned.
" 23,	Mrs. T. S. Savage, white.	
" 29,	William Henry Gant.	
	Total, 19.	

BIRTHS.

PARENTS' NAMES.	DATE.	SEX.
John B. Bowen,	1840. March,	Girl.
John Banks,	May,	Boy.
Nicholas Jackson, Sen.,	July 29,	Girl.
Jane Wilson,	August 13,	Girl.
Benjamin Johnson,	June 7,	Girl.
James Brisco,	1841. February 13,	Girl.
Anthony Wood,	September 5,	Boy.
Burwell Minor,	" 18,	Boy.
John Harris,	1842. January 18,	Girl.
Robert Scotland,	February 19,	Boy.
James E. Dennis,	"	Girl.
Henrietta Taylor,	April 14,	Boy.
John D. Moore,	" 15,	Girl.
Henry Hannon,	" 16,	Boy.
Stephen Hall,	" 30,	Boy.
Susan Tubman,	May 1,	Boy.
Arthur Wilson,	" 20,	Girl.
Frederic Tubman,	" 27,	Girl.
James Greenfield,	June 4,	Boy.
Benjamin Johnson, Jr.,	"	Girl.
George Jones,	September 19.	Girl.
Charles Hammond,	September,	Boy.
Leonard Gant,	October 9,	Boy.
Nicholas Jackson, Jr.,	November 7,	Boy.
Burwell Minor,	December 4,	Girl.
Shad. Tubman,	"	Boy.
Alexander Hance,	"	Boy.
Rev. A. D. Williams,	" 20,	Boy.
John Ross,	" 21,	Girl.
Thomas Brown,	" 27,	Boy.
	Whole number,	39.

LETTER FROM JOHN McDONOGH, ESQ.

This distinguished philanthropist is too well known by the former details, published in our number for February, of his great experiment for the freedom and elevation of eighty of his slaves, to need our commendation. He is eminently a practical man, looking to vast results, and very capable from his intimate and thorough knowledge of the system of slavery, and the character and habits of our colored population, to devise and elucidate plans for reconciling the interests of the two races at the south, and connecting the liberty and improvement of the descendants of Africa in the United States, with the civilization and advancement of their far more ignorant and degraded African brethren. Whatever he writes should be read and considered by the whole country.

NEW ORLÉANS, *October 5, 1843.*

REV. R. R. GURLEY.

DEAR SIR.—In the month of March last, in addressing a friend in Mississippi, in reply to some inquiries he had made of me in relation to the treatment of slaves, I sketched for him, (at his solicitation,) a plan, which if pursued by the friends of the black man, of our country, would lead, I am fully convinced, in a very short space of time, to their freedom, and settlement in Liberia.

The features of this, vary somewhat from the plan I pursued myself, and which I gave to the world through the press, though, its basis is the same. I intended at the time to have sent you an extract from it, that it might be published (if you approved of it) in the *African Repository*, but have been hindered from so doing by a press of business until the present moment. You will now, sir, find it enclosed. The great and principal feature of this plan, is the rapid results it would produce, (if generally pursued and carried out) in the interests of the black man. But, sir, (as you will perceive in what I have said in it,) the black man stands in need of a friend; his education has not fitted him for thrift, to take care of his gains, husband, and lay them up; he must have a friend to do that office for him. If the ministers of God's Word, throughout the Southern States, will undertake that office for them, their success would be assured. If slaves, then, sir, on plantations, could succeed under this plan, to effect their freedom, how much more easy, certain and rapid would it be for those (both men and women,) of our cities, towns, and villages, to effect that object under it. There is not one of them, sir, with thrift, industry and economy, but may effect their freedom in the space of six to eight years at the furthest.

With great respect, and best wishes,

I am dear sir,

Your friend and ob't servant,

JOHN McDONOGH.

EXTRACT

Of a letter of John McDonogh, of New Orleans, to the Rev. ———, of ——— County, in the State of Mississippi, dated the 10th, March, 1843.

“REV. AND DEAR SIR:—The plan generally pursued by slaves, men and women, to obtain their freedom, has been a wrong one, taken up and adopted without reflection by them, and masters and mistresses have generally agreed to it, and consented without reflecting on its incorrectness, not to say dishonesty toward the slave; and I

have to charge myself (as it has occurred to me frequently, many years back, to have sold their freedom to different individuals, both men and women, held by me in slavery) with the same offence, though it was committed innocently by myself as well as them, for want of due reflection. The mode generally pursued, has been, when a slave by his industry, has amassed and got together some 50 or \$100, to go to his master or mistress, and say that he was desirous of purchasing himself, that he could pay a part of the price down, and would pay the residue as soon, and as fast, as he could make and get the money; to this, the master or mistress has consented, in good faith, has understood, and established the price, at 4, 5, or \$600, or whatever it might be, received the \$100 on account from the slave, for which he gave a receipt, and held him to labor for him, the master, as usual, the whole of the six days' of the week, until the balance of the price was paid him; in some five or six years the master would receive another \$100 from the slave, and so on to the end: or, perhaps, the slave would pay him 10, or \$20 at a time, as he labored at nights and procured it, so that it may be that twenty, twenty-five, or thirty years would pass away before his freedom was obtained; the slave laboring during the whole of that time for his master, though he had long since paid him for the one-sixth, the one-third, the one-half, the two-thirds, and the five-sixths' part of his time.

"Now, sir, the whole of this mode of operating was wrong; although both master and slave were in good faith, and considered it all right and just, the idea having never entered the mind either of one or the other of them, (master or slave,) of separating the time, separating the days, of selling by one, and purchasing by the other, a part of the time of the slave, say a day in each week, at a time. The true and just mode to have been adopted between the parties, in such a case, it appears to me, is a very plain one, and should have been this: When a slave came forward to his master, to purchase his freedom, the first step to be taken, was, to establish his value, and the price to be paid for the six days he has to labor for his master, the one-sixth part of which would be the price of a day. The slave should then be permitted to purchase one day, say Monday, of each week. That day, once obtained as his own, to labor on as he pleased for himself, in the gaining of money, added to his gains, from the labor of the six nights of the week, the probability would be, and is, that in two years, or less time, his gains would be sufficient to purchase a second day of his time from his master, say Tuesday. Then, owner of two full days in each week, to labor and work for himself, a year or a year and a half, no doubt, would suffice to gain a sum sufficient to pay for, and purchase a third day. Now, owner of three days in each week, to labor on for himself, he would soon pay for the fourth, the fifth, and sixth days. In this mode, and under this plan, I am convinced, sir, and doubt not, that a great majority of the black people, men and women, in the United States, might obtain their freedom, and that of their children, in the spaces of eight, nine, to twelve years at the farthest. As I calculate, it would take them (by means of laboring at nights, and amassing, and laying up in other ways) some two, three, or four years to get together the first 50, 60, or \$80, with which they would, in the first instance, go to their master, or mistress, to purchase the first day with; but that first day, once obtained, paid for, and their own their success and freedom, in the space of four, five, or six years more, would be certain; as the labor of that one day, in each week, would soon (from their earnings) give them the means of paying for the other five days. One thing, sir, in my mind, is reduced to a certainty, that there would be no lack of labor for such individuals, men and women, as were known to have made such an agreement with their masters, and were laboring to obtain and secure their freedom. Convinced as I am, (knowing the humanity that reigns in the bosom of men in general,) that the humane of every neigh-

borhood where slavery existed, throughout the whole length and breadth of the land, would take a deep interest, and consider it their bounden duty, to assist in obtaining labor for all such persons.

"After saying, sir, what I have in the foregoing lines, I will now, as you request my views fully on the subject, with the recommendation of such a mode of procedure as would best comport with the interest of both master and slave, proceed with great pleasure to give them, and offer to your consideration such recommendations in the carrying them out, as to secure, I would hope, a happy result. The slave, sir, stands in the utmost need of a friend; (without a true and faithful friend, he could, I fear, accomplish nothing, or at the best, but little;) to whom, then, should he look for assistance and friendship but to his master, and the holy man, the pastor of his church, the representative on earth of his Heavenly Master?

"The plan then, sir, which I take the liberty, at your especial request, to recommend to you, (and to every minister of the Gospel in the southern, and slave-holding States,) in the interest of both master and slave, is this: Knowing as I well do (and as the slave holders of your district of country, without exception, as well as the slaves, all know,) the purity of your intentions; I recommend to you in the first place, and as the first step to be taken, to see the owners of slaves, one at a time, to make each one a visit on his plantation; inform them you have a plan to propose to them in relation to their slaves, which you believe could but tend to the interest and happiness of both master and slave, in the carrying of it out—that if approved of by him, the master, you would, with his permission, on some convenient Sabbath day, assemble his black people, either in the church or on the plantation, to propose it to them for their acceptance; that if not approved of by the master, you drop it, and say no more about it, as relates to that plantation, and the slaves belonging to it. That the plan is this: desirous of serving him and his slaves, here and hereafter, and the posterity of both, by separating the two races of men, (in peace and good will,) by sending the black man to his own country, the country of his fathers; that if you will agree to establish a fair and equitable price, as the value of each man, woman, and child, now owned by you, the one sixth part of which valuation shall be the price at which you will sell to themselves (as soon as they are able to pay you for it, by getting together money, by laboring at nights for themselves, in the raising and selling of corn, of rice, fow's, hogs, or in other ways;) one day of their time in each week; when that first day is paid for it will be their own, to labor on as they think proper, to gain and obtain money to pay you for another day of each week; when that second day is paid for, they will be owners of two days of their time in each week, to labor on to pay you for the third day of each week, and so on, until the whole six days are paid for and their own. That if he consents, and agrees to this plan, as said above, you will then assemble his people, inform them of the conversation held with their master, of his agreeing to it, &c., &c.; that now, as their friend, you are ready, and desirous to do every thing to facilitate them in the acquirement of their freedom: (that is, freedom in Liberia, in the land of their fathers); for that is to be, and must be, the understanding with their masters, that it is their freedom in Liberia which he agrees to sell them, that they are to emigrate, immediately on acquiring their freedom, to the land of their ancestors, where they will enjoy freedom and happiness; inform them in what way it is to be effected; of the ease it may be accomplished, in the space of 8, 9, 10, 11, or 12 years, through industry, economy, and perseverance and well doing; that the money to purchase the first day, is to be and must be acquired by them, by laboring at nights on the piece of ground which their master has allotted to each one of them for their own individual use, in raising Indian corn, rice, potatoes, and other articles; and in

raising of fowls, hogs, &c., for market;—that the money to purchase the first day will be the most difficult to obtain, and take the longest time to acquire; (but may easily be acquired by industry and economy, in 3 or 4 years at the farthest;) but that, once acquired, their success is certain, and the money to purchase the other days of their time, so soon as one day in each week is paid for and their own, (to labor on for themselves, in the gaining of money,) will be easily obtained; that to assist them, and to secure the application of their gains to the special object of their freedom, and that a single cent of it may not be estranged to any other purpose whatever, you stand in need of and must have a friend, who will receive and husband your small gains for you; a banker, to keep your accounts, and hold your funds in deposit; that I will be that friend and banker for that express purpose; that each time you bring me a sum of money, no matter how small, twenty-five cents, fifty cents, one dollar, two dollars, or whatever it may be, I will receive it from you, put it down to the credit of your account, on my books, and give each one of you a small book in which I will also enter the sums received each time; so that each one will also have his own account, in his own possession, &c., &c.

“Before closing this long communication, I will now again observe, as my firm opinion and belief, that, there is not a slave in our country of industrious and economical habits, either man or woman, who may not, had they a true and faithful friend to cheer them on, and encourage them in industry, and who would husband their little gains for them, (for the slave, as is natural to his situation, knows nothing of hoarding, laying up, and husbanding,) acquire their freedom in the mode and manner I have pointed out, in the space of eight to twelve years at the farthest. I fear, sir, that masters in general, (who should be the true friends of their slaves,) give themselves little thought, or trouble, on the subject of their freedom: Why it is so, I cannot say. If they can do a good work without the cost of a dollar to themselves, why refuse to do it? You, sir, and your co-laborers in the ministry of our blessed Lord and Master, have it in your power to do vast good in this interesting cause; (a cause which interests two continents); and I well know you will not refuse the doing it, if the owners of slaves approve of the course recommended.

“I have observed in the foregoing lines, ‘that such black people as were striving to effect their freedom, under this plan, by the purchase of a day of their time, would never be at a loss for labor.’ To facilitate this, however, societies might be formed in each neighborhood, of humane persons, whose object should be to obtain, and secure labor and employment for all such black people so situated; and where labor was not to be obtained, to make it for them, so that they might have at all times employment in some way. Similar societies are now formed in every part of England, as well as in some parts of our own country, say, in Philadelphia, for the purpose of obtaining employment and labor (or of making it, when it is not to be obtained,) for the distressed among the poor and laboring classes—which societies are the means of doing great good.

“I will still further observe, sir, that I have many years since, seen and experienced what industrious black people, both men and women, could do with a little encouragement from their master, when freedom was the object in view. I have had at various times, black people, both men and women, (slaves,) who purchased their freedom from me; obtained by means of their labor at night on land which I permitted them to cultivate for themselves; cultivating three and four acres of land in Indian corn, sweet potatoes, &c. Some of them raising yearly, ten to one hundred barrels of corn, which I generally sold for them at sixty-two and a half cents to one dollar the barrel. (Corn in Louisiana is sold by the barrel, in ears; the barrel measure is the common

flour barrel, and our new land generally yields twenty to thirty barrels to the acre.) Whenever of moon-light nights they wanted a plough, or ploughs, and working animals, (for I have known some of them to hire other of their fellow servants to assist them in their fields, in their own private labor,) I allowed them at all times the use of them, to expedite their work. By this means, and the raising and selling of hogs and fowls, I have known them very often make from forty to fifty, and some years even eighty and one hundred dollars each. So that in ten, twelve, or fifteen years, they generally acquired their freedom; paying me yearly the sum they thus made, on account of their freedom, and working the whole of the six days in the week besides, for me, until the whole sum, and last dollar of their price was paid to me. At which time they would get their discharge, obtain their papers, and go out, free.

"But, sir, had I then reflected on the course which I now recommend, which is the only true, just and honest one, (and which I now can but regret that I had not then seen, reflected on, and pursued it, in my dealings with them,—that I did not pursue it, arose I confess, sir, entirely from a want of reflection on my part,—convinced as I then was that the plan I did pursue, was the correct and honest one, but now, too late to do them justice, I see, and am convinced it was not); that of selling to them one day at a time out of each week, how different to them would have been the result! No doubt but they would have acquired their freedom in one-half of the time it took them to accomplish it in the old mode, say in five, six, or eight years."

REMARKABLE ABOLITION MISTAKE CORRECTED.

In Mr. Garrison's *Liberator* of August 11th, is a prolix account of the celebration of the 1st of August, in Dedham, Mass., and among the speeches reported as delivered on the occasion, is one by the Rev. Mr. Pierpont, in which we read with surprise the following passage. He is speaking of the slaves emancipated by the British Government.

"I have more proof to offer of the wealth which emancipation has brought to the people, the education, the religion, and the progress in civilization. There were three colored men at the London Convention, missionaries from the British West Indies, sent thence, by the emancipated slaves, to carry Christianity to Africa. Besides raising money enough to support their own schools, churches and clergy, how much, think you, they have raised for missionary purposes since the emancipation? Two hundred and fifty thousand pounds sterling! Ask the American Board of Commissioners for Foreign Missions what they have been able to do with our whole broad land to draw from, from the St. John's to the Sabine? Can they show us in the last five years much more? Oh! these men are sinking into barbarism—'tis of no use to expect labor, morality, religion or improvement, of them, after they are so unfortunate as to be made free."

When we first read this statement, we almost doubted our own sight, and wondered the more, because of the high character of the gentleman who made it. We therefore resolved to ascertain, if possible, the authority upon which he relied for its truth, and wrote to a friend (much addicted to searching into the grounds and realities of things) to make inquiry on the subject. He waited upon Mr. Pierpont (who had perhaps never seen the report) who smiled at what he termed the enormous blunder of the Reporter, observing that by this time, it had grown he presumed, to £2,000,000. His authority for what he said, or meant to say, was a letter of Mr. Leavitt, from London, published in the *Emancipator*, in connexion with what was said in the World's Convention, about two colored missionaries, going from the West Indies to Africa. He did not recollect the sum, for having the statement before him in print, he only stated it as it stood in black and white. The next resort of our friend was to the

Emancipator office and Mr. Leavitt. The letter of Mr. Leavitt, referred to by Mr. Pierpont was found, but unfortunately contains not one word on the subject. Mr. Leavitt conjectured however, that Mr. Pierpont might have taken his facts from a letter of Rev. A. A. Phelps, published in the New York Evangelist, of August 3d. On examination "it was there found stated, that in the West Indies, since 1833, places of worship had been provided for 44,170 persons, at an expense of £78,401, but we are not informed who paid the money. It is farther stated, that the emancipated in a certain part of the West Indies, had expended more than £75,000 for houses and land; that is, in the purchase of land to cultivate, and purchase or erection of houses to live in—not houses of worship." The letter contained some other statistics, but they all related to the amount of sugar crop, or other matters equally irrelevant to the present question.

Such is the information we derive from a most authentic source. We would not insinuate that there has been any intentional misrepresentation in the case. It would have been delightful if the statement of Mr. Pierpont could have been confirmed.

But the mistake should not have escaped the eye of the editor of the Liberator, and is one so egregious that all honest abolitionists should rejoice in its correction.

INTELLIGENCE.

FISHTOWN.

SOME mention was made in our last number, in the letter of Governor Russwurm, of the purchase of this place opposite Garroway, and of some advantages thus acquired. The last Maryland Colonization Journal, conducted by Dr. James Hall, contains the following interesting account of this acquisition:

"The advantages of this acquisition cannot well be appreciated by one unacquainted with the character of the African coast and trade. The territory in itself, for all purposes of tillage or occupancy by the agriculturist, is of very little importance, in fact of none whatever to us, as we already have far more land on the coast than we shall have occasion to occupy for one generation, and of a superior quality to that of Fishtown. The harbor was the only thing that rendered the possession of this point so peculiarly desirable, and in this respect its importance cannot be overated, especially when it is taken into consideration that for near two thousand miles extent of coast its superior is not to be found. In fact if we except the large rivers, many of which are always entered at extreme risk, and at seasons not to be entered at all, there is no such thing as a harbor from Sierra Leone to Fernando Po.

"Fishtown really forms a part of Cape Palmas, as at this place commences the gradual rounding of the coast from south-east to east and ultimately to east-north-east. Probably the very row of tall palms, or a continuation of them, which now extends east of the town and serves as a landmark many miles at sea, gave the name to the Cape.

"Perhaps there is no spot in the world, (at least we have never seen any in our somewhat extended cruising in the tropics,) that presents so beautiful a view to the eye of the weary voyager as Fishtown, when running down the coast close in shore. We shall never forget its appearance or its effects upon the emigrants when on our way down to found the colony of Cape Palmas. We found ourselves off Garroway about day-break, on a beautiful clear morning in February, and, as the wind was very light, concluded to run down along shore, that we might communicate with the natives of the towns we should pass. As we approached Fishtown the natives came off by hundreds and entreated us to anchor, go on shore and view their country: and when the emigrants saw the broad tranquil bay extending inland, the beautiful fields of grass spreading on either hand as far as the eye could reach, covered with flocks of sheep and herds of cattle, and the rows of majestic palms standing in strong relief against the eastern sky, they besought me, with one voice, to go no farther—to stop and try that country—they wanted no other home—here they would gladly live and die.

"One circumstance respecting Fishtown shows the importance attached to it by one who knew the value of its harbor. Capt. Spence, an old and very respectable English

ship master and merchant, who had been trading on this coast for more than twenty years, established himself about eighteen years since at the river Cesters, where he made a purchase of territory, and ultimately procured the passage of an act of Parliament, recognizing it as a port of entry; and if we mistake not, the government appointed Capt. Spence a kind of agent or Governor of the same. This place is some fifty or seventy-five miles to the leeward of Grand Bassa. It possesses great advantages of trade, a good anchorage or roadstead, and a fine landing inside the river mouth for boats and craft of forty tons burthen. But this would not answer his purpose; his large vessels were constantly liable to accidents, and not the slightest repairs could be put on their bottoms without going to Sierra Leone, which frequently proved ruinous to a voyage. He ultimately became acquainted with the harbor of Fishtown, and immediately entered into a treaty for it with the natives, and endeavored to get the cession to him ratified by Parliament. Fortunately for us this was not effected, and on the decease of Capt. Spence, his nephew granted all his uncle's right and title (which not being confirmed by his Government amounted to nothing) to a missionary at Cape Palmas, and until the place was abandoned by him the Society's agent was unable to obtain a title to it. Capt. Spence informed us that he was able to careen his largest vessels so as to examine their bottoms with perfect safety, and could ride out the roughest tornadoes there without apprehension. As soon as a suitable settlement is made at Fishtown, the harbor* surveyed and a good pilot appointed, it will not only be a place of importance to the colonial crafts, but to all vessels on that coast, commercial or national."

COLONIZATION MEETING.

An adjourned meeting of the friends of African colonization was held in the Methodist Episcopal Church, on Monday evening, 26th ult. The presence of a large number of respectable citizens testified their interest in the occasion. Col. J. G. STRINGER in the Chair. The Chairman then announced that the committee, appointed at a previous meeting to select a suitable person to address this meeting on the objects contemplated by the American Colonization Society, had secured the services of P. G. VAN WINKLE, Esq.: whereupon this gentleman, being called upon, proceeded in an address of some length to demonstrate the feasibility and expediency of the leading measures proposed by the friends of African colonization. These views were supported with this gentleman's usual happy manner, in a style of argumentation at once perspicuous and forcible—based upon considerations of the best interest and happiness of both the white and black races.

The meeting then proceeded to organize a society, and the form of a constitution being reported, it was, on motion, adopted under the name of "The Wood County Colonization Society, auxiliary to the American Colonization Society." The names of several persons having been obtained as members, the following persons were proposed and elected officers for the ensuing year:

P. G. VAN WINKLE, *President*.

George Neale, Jr., *V. President*.

G. Battelle, " "

A. G. Leonard, " "

J. G. Stringer, " "

On motion, it was

Resolved, That a copy of the address delivered this evening by P. G. Van Winkle, Esq., be requested for publication in the Parkersburg Gazette.

Resolved, That Dr. A. G. Clark and A. G. Leonard be a committee to carry into execution the above request.

Resolved, That the Editor of the Parkersburg Gazette be requested to publish the proceedings of this meeting.

G. BATTELLE, *Sec'y, pro tem*.

From the Virginian.

COLONIZATION MEETING.

At a meeting of the citizens of Roanoke county, friendly to the cause of Colonization, held in Salem, on Thursday the 21st day of September, 1843; Rev. U. Powers was called to the Chair, and Frederick Johnston appointed Secretary.

* Orders have been transmitted to the commandant of the African Squadron by the Secretary of the Navy for the immediate survey of the harbor of Fishtown.

After having opened the meeting with prayer, the Chairman stated that Mr. Franklin Knight, an agent of the American Colonization Society, was present, and would offer some remarks. Mr. Knight then presented to the meeting a variety of facts, well calculated to excite an interest in the cause; showing that it appealed for a generous support to the patriot, the philanthropist and the christian; and that the success which had attended the past operations of the Society, afforded every reasonable guarantee of future and more extended usefulness. He further stated that one of the objects of his present agency was to effect the organization of Auxiliary Societies, wherever it was practicable; and proposed that such an organization should now be entered into.

A number of persons present then formed themselves into a Society, auxiliary to the American Colonization Society, and proceeded to the adoption of a constitution and the appointment of officers.

General Edward Watts was nominated and elected President, and the following gentlemen as Vice Presidents, viz: Rev. U. Powers, Dr. John H. Griffin, Col. E. McClanahan, Nathaniel Burwell, George P. Tayloe, and John R. Richardson; Secretary, Frederick Johnston; and Treasurer, Powell H. Huff.

On motion, it was resolved that, with a view of more fully carrying out the objects of this meeting, an adjourned meeting be held in Salem, on the evening of Tuesday, the 21st day of November, 1843, (that being the second day of the Quarterly Court.)

On motion, it was resolved, that the proceedings be signed by the Chairman and Secretary, and forwarded to the Lynchburg Virginian and Fincastle Democrat for publication.

The meeting then adjourned to meet in Salem on the evening of the 21st of November next.

U. POWERS, *Chairman.*

F. JOHNSTON, *Secretary.*

From the Bombay Times and Journal of Commerce, May 4th.

CAPTAIN HARRIS'S ABYSSINIAN EMBASSY.—We have already mentioned that Captain W. C. Harris, of the Engineers, accompanied by the two Abyssinian Ambassadors, who arrived last month in the Victoria, left Bombay in the Sesostis, in charge of the presents sent for Her Most Gracious Majesty the Queen, through the late mission, of which he was the leader, at the Court of Shoa. The various articles were for some time exposed in the Council Chamber, and from their novelty and savage singularity, attracted great admiration, although obviously the work of a people low in the scale of civilization.

Public curiosity has been long on the stretch to fathom the mysterious proceedings of the mission, which was so long absent, and of which the secrets have been so hermetically sealed. Although nothing of a political nature can transpire, the arrival in Bombay of the two Abyssinians, the first of their nation who have crossed the ocean boundary, would at least prove that the most friendly relations have been established with the monarch of Shoa, who, we understand, has been induced to conclude a treaty of commerce, whereof Captain Harris is likewise the bearer to England. The extent of the zoological and botanical collection, the myrrh, the cotton, the seeds, and the splendid paintings lately exhibited, with the various rude manufactures of the countries visited, would prove that the enterprising party were not idle; and some of their accessions to geography, which have already appeared in print, may be expected to lead to very important results.

It is highly to the credit of Captain Harris and his associates, that their hardships and privations endured, and their manifold dangers incurred, should have resulted so extensively to the amelioration of the lot of their suffering fellow creatures in the heart of mysterious Africa. We read with feelings of admiration, mingled with the proudest gratification, the fact that upwards of seven thousand Christian slaves were liberated from galling bondage at the intercession of our countrymen, and are now blessing the name of the white man; that hundreds of doomed pagan captives, taken in bloody forays, witnessed by the British embassy, were set at large; and that the members of the royal house of Shoa, and princes of the blood, whom a barbarous policy has, since the days of Solomon, doomed to chains and a living grave, have been liberated through the

same influence—to the permanent abolition, we trust, of a system so revolting to humanity. Honors and rewards surely cannot fail to follow such signal victories gained over savage ignorance.

We hope shortly to peruse the narrative of proceedings which, in so far as they can be exhibited, has we understand, been prepared for the press. It will prove doubly interesting as revealing regions hitherto concealed from our acquaintance, and known only as the asylum of an isolated Christian church, which has maintained its ground against heathen and Mahomedan invasion for upwards of a thousand years. That a link so long broken should have been restored from this Presidency, is a highly enviable honor; and awaiting with impatience the appearance of the promised volumes, we cordially congratulate the gallant band on its success in the cause of commerce, science and humanity.

From the Christian Observer.

AN AFRICAN MISSIONARY.

A London paper gives the following account of Rev. S. Crowther, a native of the interior of Africa:

At about 11 or 12 years of age he was torn from the rest of his family, at a time when his father was killed in battle with Mohammedan invaders, who had set fire to the town in which they lived, for the purpose of seizing the inhabitants in their consternation, and disposing of them as slaves. His mother and her little ones were carried off in an attempt to escape, and soon were separated. He, after having been fettered and several times sold, was, in his way to the coast, in the possession of the Portuguese, chained by the neck to numerous others, and, on reaching the sea, was stowed in a Portuguese ship, from which he was rescued by a British cruiser, and landed at Sierra Leone, where he was educated by the Church Missionary Society, since which he has been employed by them as a catechist for more than ten years. In September last, he came to England to read for the ministry at their establishment in Islington. In June he was ordained by the Bishop of London, and expects to return to Africa in October, for the purpose of promulgating, in the interior of that vast continent the doctrines of christianity, in accordance with the principles of the Church of England.

FALL EXPEDITION.

WE are sorry the editor of the Maryland Journal should write a little despondingly, as we doubt not the cause in that State and elsewhere, is rising and will rise.

We have succeeded in chartering a new bark, "LATROBE," to be launched this day, to carry our large fall expedition to Cape Palmas. She will sail on the 1st of November, without fail. Seventy-five passengers are already engaged, and making allowances for additions and backing out, we shall probably send about that number.

How deeply it is to be regretted that this new bark, destined to remove to a land of freedom seventy-five human beings, should not be purchased for the Society and consecrated to that great work! There have been times in which men would stand forth in an emergency like this, yea, in which *one man* would, and immortalize himself, and give freedom to thousands by *making this thing so*!—but, alas! there are none such now—they are all dead—dead—dead.—*Maryland Colonization Journal.*

HAYTI.—We have Le Manifeste of October 1st, containing the proceedings of the Constituent Assembly up to that date. On the 25th ult., Herara, President of the Provisional Government, sent a message to the Assembly, recommending an amnesty for political offences. After an exciting discussion, the Assembly, without taking any question, proceeded to the orders of the day.

On the 27th, the House voted, by a majority of four voices, the indemnity demanded by those who had sustained losses on account of the public service during the revolution. The passage of this act was vehemently contested, on the ground of financial embarrassment, and the pressing demands of France for payment of the instalments due to her by treaty.—*Journal of Commerce.*

DEATH OF THE REV. MR. MINOR.

In a former number we alluded briefly to the decease of this amiable, intelligent, and devoted missionary. The "Southern Churchman," and the "Spirit of Missions," contain appropriate notices of his death and character, and the former presents a letter from the Rev. Dr. Savage, to the venerable mother of the deceased, giving sundry affecting details of his illness and conversations when about to leave the world. The editor of the Churchman observes:

"Mr. Minor was the son of Gen. Minor, of Fredericksburg, Va.; was educated at Kenyon College, Ohio, prosecuted and completed his theological course at our Diocesan Seminary, where he was highly esteemed and beloved, and in the neighborhood of which his memory is embalmed in the hearts of many for his painful and laborious efforts for their spiritual good; went to Africa in 1837, and died on the 29th of May, 1843, aged 29 years, having spent nearly six years as a missionary in that benighted and injured land. Farewell! dear brother, thy work is done, thy record is on high, thou hast entered on the joy of thy Lord."

Some of the circumstances and events connected with his last hours are thus mentioned by Dr. Savage:

"He freely expressed a sense of his unworthiness and unprofitableness in the cause of Christ, declaring the atonement to be the only ground of his acceptance with God. In the course of a conversation upon this point, he said, 'Oh doctor, I am a sinner saved by grace!' Soon after waking from sleep, he said, 'I had sweet thoughts of Christ; Oh! He is my Savior!' Usually he left it with me to suggest the points of request in prayer, but on one occasion he said, 'pray that I may have patience.'

"He showed considerable anxiety at one time, respecting the continuance and prosperity of his station, in case of his immediate death, and affectingly asked, 'Who will take my place? wont you?' I could only say, 'God will provide, cannot you leave it in His hands?' He never referred to this point again.

"He gave minute directions with great calmness, and remarkable conscientiousness respecting his private affairs, and his station; expressing a desire that neither the mission nor individuals, should lose anything by his management. His request, often repeated, was, 'Let all payments be liberally made.'

"I soon made known to him my opinion that he could not recover—that his end was near. The announcement seemed to occasion no surprise. The calmness and peace of mind before apparent, were still undisturbed.

"I asked him again, of his hopes of salvation in view of the nearness of eternity, his reply was of the same *tenor*. Faith in the atonement of Christ, was the doctrine he had preached, and that upon which his soul rested in the hour of death.

"Previously, he had requested the prayers of his brethren, but now he seemed to be wholly absorbed in the exercise himself. I asked him to remember in his supplications, the mission, his associates, and myself in particular. He replied, in an emphatic manner, 'I have, I do.'

"I called his attention to the propriety of now hearing any requests he might have, additional to such as he had left at Taboo. He repeated the latter, and said, 'I have put my house in order—I am ready to die'—then added, 'I wish to be buried where I die, whether here or at Mt. Vaughan.'

"Desiring to know his views at this solemn moment, of our operations, I said, 'what do you now say of the work—shall it go forward?' He promptly replied—'what, the Mission? yes,' he added, with strong emphasis, '*let it go forward more than ever it has done.*'

"His voice, naturally strong, had retained its force, hitherto, in a remarkable manner, but getting perceptibly weaker, he became disinclined to more effort in speaking or moving, than was actually necessary. He was evidently in close communion with God, upon eternal things. On one occasion, his wife remarked to him, that he had not said

anything respecting his mother for some time. He replied, 'my thoughts are on Christ—tell her that I am a great sufferer.' Again, he was heard to say to himself, 'away now, with all trifling thoughts—all vain words'—and audibly prayed for his *mother, brothers and sister and her children, that they might be given to God and his Church.*"

We conclude with the following remarks on the death of this eminently faithful minister of Christ, from the Spirit of Missions:

"Most of our readers have already been informed, through the weekly religious press, of the afflicting intelligence received from our mission in Western Africa. Our excellent brother, the Rev. Launcelot B. Minor, is no more. He died at Cavalla, on the 29th of May, sustained to the last by the refreshing presence of a faithful Redeemer, and even in his dying moments cheering on the Church to the more vigorous prosecution of the work for which he was laying down his life. The Lord vouchsafe a gracious answer to the prayers which went up with his parting breath, and send down upon the Church at this time a more abundant outpouring of his quickening spirit; so that we may pray more earnestly, and labor more untiringly, and give more abundantly, to sustain this mission, from which *they* have not shrunk who are bearing the burden and heat of the day.

"Mr. Minor's death, added to the other trials which had been permitted previously to fall upon this mission, is a heavy affliction to our brethren in Africa and to the Church at large, and will possibly give rise to the question, 'Why this waste?' The members of the mission feel these repeated dispensations more keenly far than the Church will or can."

"But is there in reality ground for discouragement, *if her agents in the field* do not falter at the prospect before them! Are the trials that have arisen more and heavier than were anticipated at the outset? Are they as many and as great? Are they more than other missions have been called to sustain, which are now reaping the rich fruits of their trials and labors?"

"If the question of discouragement be asked in reference to those in the field, we answer in the negative. They call now for more assistance, and never was the demand more pressing. Besides the vacant station at Taboo, we are solicited to assume the three stations of the American Board, made vacant by the removal of that mission to the river Gaboon. If we do not occupy them, they will fall into the hands of the Church of Rome.

"*'Shall the work go forward?'* was the question put to our dying missionary, in view of death and of all the circumstances of discouragement by which the mission was surrounded. 'Yes!' was the emphatic reply, with the scenes of the judgment and of eternity opening before him; 'Yes let it go forward more than ever: I have never regretted coming to Africa!' And the words of this dying brother are echoed by every member of that mission.

"*'Who will take my place?'* was one of the anxious inquiries of the expiring Minor. The question waits a reply. We put it to the Church. To her it belongs. Who will take the place of Minor, vacated at the call of his Master?"

DEATH OF BENJAMIN BRAND, ESQ.

ANOTHER early and faithful friend of our cause is fallen! Mr. Brand had for years occupied the station of Treasurer of the Virginia State Colonization Society, and his services, cheerfully and without compensation rendered, have been of great value. A man of rare modesty, conscientiousness, and integrity, he was ever zealous and active in doing good; and in numerous cases during the last twenty years, has he earnestly exerted himself to increase the funds of the Society, to diffuse information concerning the colony, and assist persons of color desirous of emigrating to its shores. His accuracy and fidelity were most remarkable, and every duty discharged as under his "Great Taskmaster's eye." His virtues were well known and appreciated in Liberia, and the tidings of his death will touch many hearts there with unfeigned sorrow; for a good man, an Israelite indeed, one in whom was no guile, has gone to his everlasting rest.

WRECK OF THE BARQUE RENOWN

THIS vessel, having on board seventy-three emigrants from Mississippi, was wrecked at St. Jago, Cape de Verds, on the 8th of August, but all the passengers saved. The American Consul, F. Gardiner, Esq., exerted himself very earnestly for their benefit, and immediately chartered the barque Jane, of Somerset, Mass., to convey those emigrants to Monrovia. The loss of supplies, sent in the Renown, for the colony, renders it indispensable that efforts should be made, without delay, to send provisions and other stores to the colony. We trust the friends of the Society will consider its urgent wants at this moment.

From the Presbyterian.

Ethiopia shall soon stretch out her hands unto God.

Land of the burning climes!
 Land of the sultry sky!
 Where the lofty palm tree throws
 Its shadow from on high;
 A cloud of mercy hangs
 Above thy parching plains;
 Soon in refreshing showers shall fall
 The welcome latter rains.

Soon through thy palmy groves
 Shall th' Christian white man stray,
 And far in Niger's secret haunts
 The bannered cross display;
 Soon thine own dark-browed sons
 The welcome heralds be,
 And wave on thine enfranchised plains
 The banner of the free.

Soon round thy guarded coast
 Shall the mission watch-fires burn;
 And o'er the waves a ransomed host
 To the fatherland return.
 Soon shall thy loneliest wilds
 By Christian steps be trod,
 And Ethiopia, her hands,
 Lift to the living God.

CONTRIBUTIONS to, and receipts by, the American Colonization Society, from the 21st of September, to the 20th of October, 1843.

MASSACHUSETTS.

By Rev. J. K. Davis, Agent:
Great Barrington, Miss N. Kellogg, in part for life membership, - 10 00
Westfield, E. G. Talmadge, Esq., \$2 50, Cash, \$1, - 3 50 13 50

NEW YORK.

By Rev. J. K. Davis, Agent:
New Lebanon, Roswell Woodworth, Esq., Timothy Hodge, Esq., each
 \$50, to purchase territory in Africa, Rev. S. Churchill, balance on
 life membership, \$6, - - - 106 00
Clifton Park, Mr. L. Gurnsey, on life membership, - - - 5 00
Albany, Capt. H. Parsons and niece, each \$1 50, - - - 3 00 114 00

NEW JERSEY.

<i>Princeton</i> , Annual subscription of Dr. Alexander, of the Princeton Theological Seminary, per A. J. Berry, - - -	10 00
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DISTRICT OF COLUMBIA.

<i>Washington</i> , Hon. E. Whittlesey, - - - - -	1 50
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VIRGINIA.

By F. Knight, Agent:	
<i>Winchester</i> , Fourth of July collection, by Rev. Mr. Boyd, - -	2 00
<i>Woodstock</i> , D. Crawford, Rev. S. Billings, each \$2, Rev. D. Trout, M. Bird, J. Haas, J. Sibert, J. Gatewood, Dr. Magruder, ea. \$1, - -	10 00
<i>New Market</i> , Rev. S. Oswald, - - - - -	1 00
<i>Harrisonburg</i> , Rev. H. Brown, - - - - -	2 00
<i>Staunton</i> , Collection in Presbyterian Church, - - - - -	35 06
<i>Fincastle</i> , J. T. Anderson, subscription for '42 and '43, - -	10 00
<i>Salem</i> , Dr. J. H. Griffin, Rev. U. Powers, for '42, each \$10, - -	20 00
<i>Liberty</i> , Collection in the Episcopal Church, - - - - -	7 42
<i>Bedford Co.</i> , Fourth of July collection in the Peaks' Church, by Rev. J. D. Mitchell, - - - - -	8 56
<i>Warrenton</i> , Annual collection in St. James' Church, per Rev. Geo. Lemmon, rector, - - - - -	10 00
	106 04

KENTUCKY.

<i>Danville</i> , Ladies' Colonization Society, Mrs. F. Teiser, Pres., Mrs. C. Young, Sec., per A. J. Jacobs, Esq., - - -	93 00
<i>Paris</i> , Maj. D. P. Bedinger, \$10, Protestant Epis. Church, \$6 12½, Reformed Baptist Church, \$4, Baptist Church, \$3 37½, Mr. A. H. Wright, \$1, per H. C. Hart, - - - - -	24 50
	117 50
Total Contributions, - - - - -	\$362 54

FOR REPOSITORY.

MASSACHUSETTS.— <i>Westfield</i> , E. G. Talmadge, Esq., for '43, - -	1 50
NEW YORK.—By Capt. Geo. Barker, Agent: <i>Canandaigua</i> , Henry Howe, Miss H. Upham, Principal of the Ontario Female Seminary, each, from Sept. 1, '43, to Sept. 1, '44, \$1 50, Rev. Robt. Burch, to Jan. '45, \$2 <i>Geneva</i> , W. E. Still, J. J. Southerland, Mrs. S. M. Hopkins, Mrs. A. Gallage, each, from Sept. 1, '43, to Sept. 1, '44, \$1 50. <i>Ovid Centre</i> , J. Harris, from Sept. 1, '43, to Sept. 1, '44, \$1 50, - - - - -	12 50
VIRGINIA.—By F. Knight, Agent: <i>Martinsburg</i> , D. H. Conrad, Esq., to Jan. 1, '44, \$7, S. Garard, to Jan., '44, \$7, J. E. Stewart, to Aug. 1, '44, \$1 50. <i>Charlestown</i> , B. C. Washington, Jan., '44, \$7. <i>Winchester</i> , Obed Waite, Jan. 1, '44, \$7. <i>Petersburg</i> , Mrs. J. J. Minge, for '43, \$1 50, - - - - -	31 00
GEORGIA.— <i>Columbus</i> , R. S. Harding, J. W. Allen, each, to Oct., '44, \$1 50, - - - - -	3 00
KENTUCKY.— <i>Bloomfield</i> , Dr. John Bemis, for '42 and '43, - -	4 00
OHIO.— <i>Claysville</i> , Mr. John Pollock, in full to '43, - -	3 00
LOUISIANA.—By H. M. Lewis, Agent. <i>New Orleans</i> , S. Franklin, A. Fish, each, to Jan. 1, '43, \$6, - - - - -	12 00
ALABAMA.—By H. M. Lewis, Agent. <i>Mobile</i> , Mr. A. Knapp, S. F. Adams, George Cleaveland, Hon. J. Teste, each, to Jan., '43, \$6, A. A. Kimble, to Jan., '43, \$4, - - - - -	28 00
Total Repository, - - - - -	95 00
Total, - - - - -	\$457 54

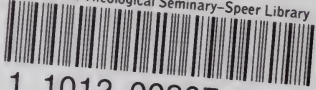


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